147 /184 cont./ In walking they are likewise placed outward. I never
[181] observed the frequently reported manner of walking, namely, that on the narrow paths one foot is placed in front of the other, although I conducted studies on this for days, walking behind different Indians on narrow Indian paths. Only if a tuft of grass interfered with the toes were these turned inward. Ehrenreich states that the second toe is the longest (p. 101) and that the fifth conspicuously recedes (p. 104). About the latter I did not observe anything, but in various cases I found that the great toe was considerably shorter than the second toe, as Steinen also observed on the Xingu. The great toe may shoot off far to one
[826] side. Apparently great individual differences must occur in foot formation, for the Indians recognize with certainty in the shape of the footprint in the sand (which probably also depends on the different way of stepping) the owner of the foot.

146 The bodies of the Indians generally give a well-nourished impression. It has already been noted above (p. 50) that a drum-like distended stomach is the rule among children, though the rest of the body does not by any means give an impression of weakness. Very well nourished persons (Pl. 44, Ill. 1) are regarded as the ideal of the Indians. Poorly nourished, positively emaciated persons are rare (Pl. 37, Ill. 1, the tallest). Thin women predominate by far, and such emaciation usually occurs in old age. In Villages 5 and 27 I saw a few very old people who were emaciated almost to skeletons (see also Ehrenreich, page 104).

147 Good nourishment gives the Indians good strength, which is hardened by rowing, work in the plantings, and practice in wrestling matches, so that even young people with slightly developed arm musculature have great endurance in rowing and often do surprisingly well in wrestling.

• 834 The sexual parts are visible only among the men. The foreskin of the penis in front of the glans is wound roll-like with a cotton thread; in this way the penis lies ball-shaped inside the skin, shortened, so that the entire male sexual organ, together with the testicles visible through the scrotum, gives the appearance of three balls (Pl. 36; 38, Ill. 2; 43, Ills. 1 and 3; 49, Ill. 1).

/204 cont./

4. Clothing.

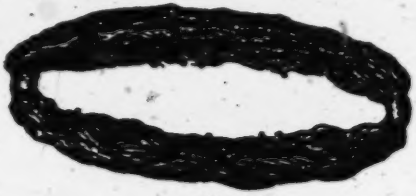
291 Clothing of the men. The male sex wears but little clothing. While children and boys go about completely naked, the youths and men wear the penis and hip cord as their only clothing.

[283] The penis cord (notekana, nõõdakãn; from nõõ = penis, wãdakana = belt) is a long, red (1), sometimes also black cotton

1. All three specimens in Ehrenreich's collection are black.

string which is wound roll-like around the foreskin drawn forward over the glans. The penis is thereby pushed back and takes on a spherical appearance, so that the scrotum looks like three balls with a small roll standing obliquely upright (Pl. 36; 38; 43).

[834] The cord is put on at the age of nine or ten, in other words, at the beginning of puberty, and, according to the unanimous statements of the Indians, it has the purpose of hiding the glans from the eyes of the women. Perhaps however, this is a secondary



Ill. 29.
Cotton belt of the smallest girls.

feeling of modesty originating from the constant covering for the purpose of protection.

In combination with the penis cord, the older youths /205/ and the men wear the hip cord (ẽtũ), whereas children, boys, and younger people do not put it on. Not all men, however, wear it, or perhaps not always. This seems to be left to the discretion of the individual (Pls. 36-38, 43-44).

/208 cont./

292 The net covering [rĩ(ĩ)ỗ, rĩũ̃], on the other hand, is worn by both sexes at all ages. It is knotted of cotton threads and has the shape of a hammock, the two ends of which are each tied together, but lack the cords for hanging it up. The net coverings of the Karajá are of a solid color; the original white color gradually becomes a dirty yellowish-brown with use. Patterned coverings come from the Šavajé or Tapirapé. They are worn for protection against mosquitoes, against sunburn, against the dew of the night, whether the Indians stand, lie, or sit. The manner of wearing them differs: either one end is pulled over the head so that the covering falls down the back (Pl. 12, Ill. 1), or the covering is wrapped around the shoulders so that the two ends fall down in front (Pl. 9, Ill. 1; Pl. 42, Ill. 1). At night they serve [513] as coverings: the feet of the drawn-up legs, in the side or back position, are stuck into one end, the head into the other end, so that the covering protects the body lying beneath it from mosquitoes and dew. Thus, they are not used as an underlayer, as Ehrenreich says, but as coverings. Small net coverings hung on strings as [854] [114] cradles for infants, such as Ehrenreich mentions, I did not see anywhere, despite the fact that I visited almost all the huts (1).

1. See, however, Šavajé, small net covering /see pp. 314-315/.

[287] Small plaited mats of bast are worn by pregnant women before and after birth, and, to be sure, in such a way that they are wrapped around the body from the back and held together in front with the hands (Pl. 42, Ills. 2, 3). They serve as a protection against wind and rain. Above all, women with nursing babies take such mats with them when they go out, so as to be able to protect the child and themselves to some extent in a sudden downpour.

● 834 I should like to add a very few words here about the Indians' feeling of modesty. As far as the men are concerned, I should [197] like to refer to my remarks above about the purpose of the penis cord /see p. 88/: the question is, however, whether the explanation given by the Indians does not go back to Brazilian influence.

/208 cont./
834 explanation given by the Indians does not go back to Brazilian influence. Women never removed or changed their bands in our presence, and small girls from whom I bought belts stepped behind the nearest mat wall, in order to put on a new one there before /Pl. 42 appears here/ /209/ they brought me the belt that they had been wearing. Thus, there seems to be a certain feeling of modesty corresponding to ours. Concerning the peculiar modesty about eating in front of strangers, see under "Eating" /see p. 172 /.

5. Ornamentation.

A. Ornamentation on the Body Itself.

302 a) Hair style and care. The head hair is worn by the female sex in a simple style that remains much the same throughout life, whereas the male sex prefers different hair styles according to age.

Small girls wear their hair hanging down to the neck at the sides and in back, while in front it reaches halfway down the forehead or to the eyebrows (Pl. 11, Ill. 4). At the onset of maturity, the girls have a parting about two fingers wide cut out, extending up in the center from the forehead to the /Ill. 37 appears here/ top of the head and usually painted red. The crown hair, which bounds it at the upper end, is shortened to a tuft. At the sides and in back, adults let the hair grow long (Pl. 17; 42). Older women no longer renew the parting, but comb over it so that it is seldom to be seen.

The hair style of the male sex is more elaborately worked out. Children either have the same hair style as girls, or their hair is cut in steps from the sides toward the back (Ill. 37), or they wear the well-known bowl cut (Pl. 11, Ill. 4; Pl. 12, Ill. 2). For the boys, the back hair is shortened several times. When the boy is bigger, about eight to ten years old, all of the hair is cut short to half a centimeter, except for a wreath of hair of uniform length left standing all around ((ĭ)djūlĕ, Pl. 43, Ill. 2). No clarity was to be obtained as to whether this cutting is done only once or whether this hair style is fashioned anew annually with the

[TEXT CONTINUES ON P. 96]

/338 cont./

757 [164] [834] Venereal diseases are rare. The Karajá systematically avoid them in that infected Karajá, as long as they are not cured, are prohibited from intercourse with the women and possibly banished from the tribe altogether. Pedro I, who became infected in Conceição, said that if he went home that way he would be unable to remain there: he would then no longer be a Karajá. They seem to have a remedy for syphilis, but it is said to be effective only in the hands of a good doctor.

Persons with infectious diseases are left alone; even the doctor does not pay any attention to them. The people simply move away, but leave food behind for them. If they die, the [153] others come and bury them. With death the disease, even an infectious one, is regarded as obliterated.

158 Mental illnesses seem to be very rare. I observed only one epileptic youth. Every month at the first quarter of the moon he is said to thrash about and walk around with his eyes closed. He had a strange look and his movements were heavy. For no reason [828] that I could see, he was suddenly seized by the others, overpowered, and thrown down; after a time he was permitted to get up again and walk about freely, but he was always kept under control.

828 According to their view, mental illness (ĭdjŏdĕ) is located in the small of the back.

Raving madness (ăhāhă) is incurable. During attacks the patient, by order of the chief, is bound at ankles and hands and laid on a mat in the shade.

158 In Schischá, on my return journey, I observed a strange custom, which probably goes back to a sadistic tendency. At night, the old bachelor, Maûdĭhĭ, and Mãŭzĭ were sitting with me in the tent. Suddenly the bachelor leaped at Maûzi's throat and squeezed it, saying, I want to kill you, and then finally let go. Thereupon all /339/ three of them tried this on themselves. They threw their heads back, placed their hands around their throats from behind, and, holding the breath, squeezed the larynx together from both sides with their thumbs. After a while, they let go, swallowed a few times, and took a deep breath. Extreme satisfaction was reflected on their faces.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

woman is punished by her husband either by flogging, or by the adulterous torturing with fire brands. It is said that she is sometimes even burned to death. The adulterous man is punished by the nearest relatives of his wife. But among these people as, unfortunately, among the higher races, far greater license is allowed the man than the woman.

The Karayá seem to cherish an earnest desire to preserve the integrity of the family, and to guard it against disturbing influences of every kind. Children are reared with strictness and maidenhood is respected; and any transgression of the tribal laws regarding the relations of the sexes is severely punished—even with death, in some cases. But children born out of wedlock are not put to death, as is usually done among savage peoples, but instead, are, like other orphans, reared by the chief of the village as his own children.

The unmarried individuals, who are distinguished from the married by the previously described wristlets and armlets, are not required to support themselves, but are provided for by the community as a whole. The bachelors and widowers live together in a sort of "bachelors' hall"—a separate hut—and participate in the hunting and fishing and other occupations of the tribe only as they feel inclined. But the unmarried women, while, like the single men, not required to work, are not segregated, for they dwell in the huts of their nearest relatives. These females are allowed certain liberties with the unmarried men in order that they may not perturb the married men and their families. They are the village prostitutes. By this arrangement the single men, on the other hand, are kept from endangering family life. Women taken captive from the enemy in intertribal wars, are retained as prostitutes and semi-slaves. These unhappy females are the common property of all the men, the married as well as the single. Captive female children share the same sad fate; and probably also the children born of captive parents.

We see in these customs, the dualism of the "ethics" of the savage. They are moral, if we may use this term, only when their own well-being is at stake—when it is a question